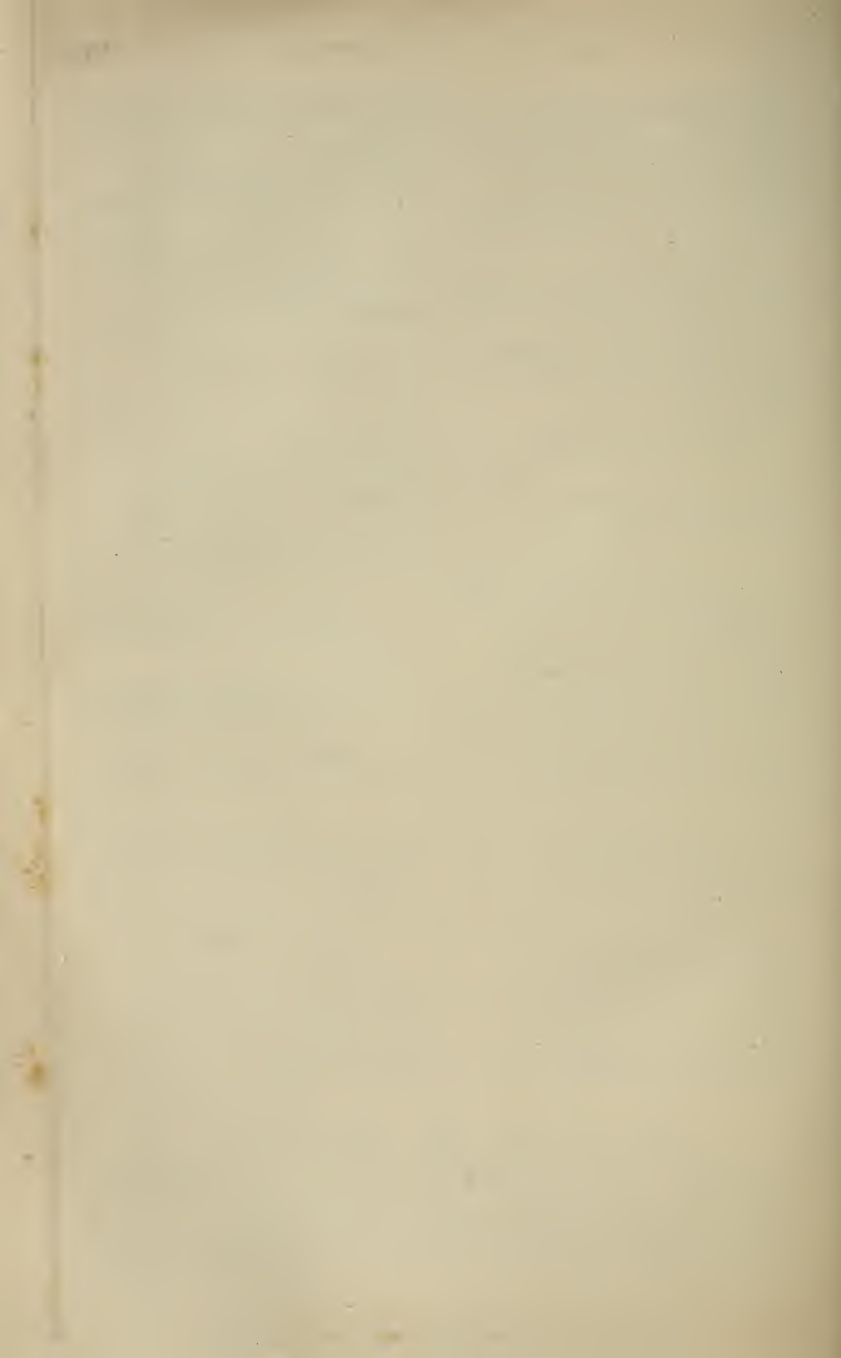


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## Keble College Occasional Papers.

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### INTRODUCTION.

I HAVE always believed that two of the influences most capable of doing a man good are those which he receives from the sense of belonging to a body or society, and from the perception of the manifold character of the work that needs doing in the world, or in any given part of it.

The first animates, encourages, sustains by the assurance which it gives of sympathy and help: it dignifies work that would be trivial in itself by making it appear as a contribution to a larger and more imposing whole: it ennobles a man by making him look to something higher and larger than himself: it neutralizes selfishness by loyalty, and makes self-respect possible without egotism. And the second prevents zeal from becoming narrow, and loyalty from passing into partisanship: it favours largeness of heart and sympathy, and, through these, a largeness of mind and thought: it gets us out of the grooves of our own immediate occupations: it exercises us in appreciating each other's work and interests: and so it neutralizes what may almost be called the "second selfishness" of being absorbed in work, for which the first selfishness of ordinary self-pleasing has been cheerfully put away.

And a College has always appeared to me eminently capable of giving its members this two-fold help. We live a common life: we share an education which, in spite of the increased specialization of studies, is truly a common education: we pray "that the Church and Commonwealth of this land may be bettered by our studies": there is upon us all more or less the stamp of the common feeling that we are training for a common service. And, meanwhile, we recognise in each other an immense variety, and we look forward to the most various careers.

But there is this difficulty, that while members of a College are still in residence, and the unity is felt, the diversity as yet exists in prospect rather than in fact. Even the variety of character is disguised under the similarity of circumstances: and the variety of life-work, which is to develop it, and in which it is to find suitable expression, is as yet only represented by a name—"Holy Orders," "The Bar," "A Mastership," "The Hospitals." And then, when the time comes that men leave us, and go their separate ways, and for each of them one of these names changes into a reality with all the vivid detail of present experience and occupation, there is the double danger that men will lose sight of each other and lose sight of the College: there will be variety indeed in their occupations, but not the benefits of variety, because not a diversity in unity, not a variety of which the results are exchanged to mutual interest and improvement.

To do the work it should do, therefore, a College must be not a four years' training school for Under-





graduates, but a Society binding Graduates and Undergraduates together with each other and with itself.

What I have said will explain—I hope that Keble men may regard it as justifying—the attempt to arrange “Keble College Papers” from time to time. I hope that, besides any direct help which they may give to intercommunication, they may in any case have a certain value as representing an ideal to be aimed at by the College for which their publication proves that we, the authorities of the College, mean, please God, to do what we can, and for the realization of which we invite the indispensable aid of our members past and present.

I think it possible that these papers may prove a step towards other and more effective ways of realizing and utilizing our College unity. Such things will come about most naturally and usefully when they arise out of the wants of our members. I should at any time welcome suggestions of the kind. It might well be, for example, that as the number of Keble men employed as Schoolmasters increases, they would be glad to spend a day or two some Vacation at the College, partly in conferences, where experience and thought might be exchanged on some topics connected with the higher aspects of School-work; partly in renewing the religious spirit of their work by common services, accompanied by addresses from some one like an older Schoolmaster, and followed by intervals for quiet thought. I mention this because one member of the College has already suggested

this to me. Or something of a like kind for our Parochial Clerical-members, or our Clerical-members generally, or (in some ways best of all) for all old members of the College. Or again, on the occasion of our S. Mark's Day gathering, (and I seize this opportunity to repeat my earnest hope that old members of the College will help us in making those gatherings a reality, and will regard it not as a luxury or a pleasure—which I hope it would be—but as a duty to come up for them each year in good numbers,) we may be able in the future to arrange something in the way of discussions on practical topics of e.g. social or philanthropic interest.

But this is looking forward. Returning to Keble College Papers, I have only to add that I hope we shall obtain accounts of work of all kinds, home and foreign, clerical and lay, practical and literary. Their common quality should be their recognition that work is service, and that every life is responsible for some contribution to the welfare of the world, and to the cause of justice, goodness, and progress in it.

There is indeed a higher and closer unity of loyalty to the Christian Faith as represented by the Church of England, in which I need hardly say that I desire to see Keble men united. But I would rather in these Occasional Papers welcome to the interchange of experience and sympathy all who are sincere in their work and unselfish in their purpose; and, as a matter of fact, I believe that by so doing we shall obtain the most unexceptionable proof of the degree to which that

higher unity already exists, and take the course most likely to lead to the extension of its influence.

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I should add two or three remarks as to the conduct of these papers.

1. We shall ourselves invite from time to time short papers from old members of the College whose experience seems to us most likely to be interesting and valuable to others. Mr. Dulley's paper, the result of our first invitation of this kind, is I hope an encouraging precedent. Such papers may be volunteered, but we shall reserve to ourselves absolute liberty of selection.

2. In the present number we have tried to give as complete an account as could be obtained of the present occupation, etc., of old members. This may serve as the foundation of a continuous chronicle, if those who change their work, or new Graduates who obtain work away from Oxford, will send Mr. Lock a note of the facts.

3. We do not determine beforehand the length of interval between the publication of successive papers.

E. S. TALBOT,  
WARDEN.

## NOTES OF THE YEAR.

1. THE most important event in the year just ending is the change in the staff of Tutors, caused by the appointment of the Rev. F. J. Jayne to be Principal of S. David's College, Lampeter, S. Wales. S. David's College may be described as a University and a Theological College in one; for it can confer Degrees, and, besides the special Theological course for the B.D. Degree, it has a general course ending with the B.A. Degree. Its importance to the Church in Wales may be estimated from the fact that the great bulk of its Students take Holy Orders, and the majority go into the Welsh Dioceses.

The vacant Tutorship has been accepted by the Warden's brother-in-law, the Hon. and Rev. Arthur Temple Lyttelton, M.A. of Trin. Coll. Cambridge, who has been Curate of S. Mary's, Reading, and is now Master-designate of Selwyn College. Mr. Lyttelton was at the head of the Honour List in the Moral Sciences Tripos in 1874. He will hold his Tutorship until Selwyn College is ready for opening.

Mr. Lock will succeed Mr. Jayne in the management of the work for the Theological School; but he will continue to superintend the Honour Moderations work.

2. The College Prizes have been awarded as follows:

The Moral Philosophy Prize (given by a Member of the Council) to A. Shadwell, B.A.

The Wills Theological Prize to W. Scott.

The Phillpotts Theological Prize to E. B. Layard, B.A.

3. In Athletics, our Eight (under the Captaincy of G. F. Burgess) rose in the Summer Term, 1878, from the position of 6th to that of 4th on the river, bumping Magdalen and Balliol.

In the Lent Term, 1879, (Captain, A. F. King,) the First Torpid maintained the position of 3rd throughout the races. The Second Torpid kept its position of 10th, being bumped by New College but afterwards bumping University.

In Cricket (Captain, E. D. Lear) the season of 1878 was on the whole satisfactory, and we won the majority of our matches. Considerable inconvenience was felt owing to the smallness of the ground, and we are glad that we are able to state that we are going to add another acre to it at the end of this season.

In Football we have been represented in both University teams, in the Rugby Union by H. A. Tudor, in the Association by H. J. Eyre. In College, a College Football Club has been formed, including the Rugby Union and Association games, each having its own Captain, (H. A. Tudor and J. E. Smith-Masters.) This has worked very well, and in both we have won a majority of our matches.

4. The following copy of the Minutes of the Missionary Society will be sufficient chronicle of its proceedings. Perhaps we ought to add, that the meeting, which was addressed by Bishop Selwyn, was one of the most well-attended and interesting meetings that we have ever had.

At a Meeting held in the Lecture Room, Oct. 26, 1878. The President in the Chair. Twenty-five present. After prayers, the Minutes of the last meeting were read and approved.

*The President* laid on the table the Revised Rules of the Association, and invited the Members to bear in mind the duty of bringing the Association before such Members of the College as may be likely to join it.

He then read a letter from the Rev. Ambrose Heygate, of Keble College, now working in Newfoundland, in which the work of the Church in that Diocese was described.

*Mr. Spurling* then spoke upon "The beginnings of Missionary endeavour by the Church of England after the Reformation;" and was followed by

*Mr. Barnes*, who read a paper on the "Relations between the Church of England and the Lutheran Churches of Europe in the 18th century, and their effects upon Missions in India;" and by

*Mr. Parker*, who spoke upon the work of the Church of England among the natives of North America.

*The Warden* made a few remarks upon the subject of the Papers.

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At a Meeting held in the Hall, March 7, 1879. The President in the Chair.

After prayers, the Minutes of the last Meeting were read and approved.

On the motion of the *President*, it was agreed to charge the reprinting the Rules on the Whitsunday Offertory.

The *President* read a letter from the Secretary of the Central African Mission Children's Fund, informing the Association that the boy Preston Mabruki, hitherto supported by the Association, was now grown up and married, and proposing that they should now undertake a new boy called Kuranalene. This was agreed to.

The *President* then introduced the *Bishop of Melanesia* (Rt. Rev. John Selwyn), who spoke upon the work in his Diocese.

The *Archdeacon of Oxford* (Ven. E. Palmer, D.D.) expressed the thanks of the Association and Meeting to the Bishop.

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The following extract will explain what is meant by the Association undertaking the support of a boy in the



Zanzibar Schools. It is from a letter kindly written for the purpose to the Warden by the Rev. J. P. Farler, Member of the Staff of the Central African Mission, who is now wintering in England, and whose published Letter to Dr. Liddon, "The Work of Christ in Central Africa," (Rivingtons, 6*d.*) should be read by all who wish to know the interest of the opportunities now before the Central African Mission :—

"Slave boys are very valuable in Zanzibar, and Kuranalene was being brought across from the mainland to be sold, when the Slave Dhow was captured by the boats of the English Cruisers. The slaves were freed by Dr. Kirk, the Consul-General, and then they were given into the care of Bishop Steere.

"Kuranalene, being a little boy, was placed in the Infant School at Mkunazini, under the charge of Miss Hinton, who, as the native women say, 'is better than a real mother to them.'

"He will be baptized next S. Bartholomew's Day. As soon as he is old enough he will be transferred to S. Andrew's College, Kiungani, where he will receive a good solid education, and also be taught some trade. If he shews any intellectual powers, he will be made a pupil teacher. Then, if any signs of a vocation for Holy Orders appear, he will be made a Reader. After a time he will be sent to one of the Mainland Stations, if possible, his own country, where he will help the English Missionary. Eventually, if he has done well, he will be made a Sub-deacon, and finally, we may hope, proceed to the higher Orders of the Ministry.

"Preston Mabruki has been acting as Reader and Catechist with me at Magila."

The Offertory for this purpose on Whitsunday, including contributions sent to the Warden by many non-resident members of the Association, amounted in 1878 to £21 4*s.* 6*d.*

5. Since last S. Mark's Day the Library has been entirely re-arranged in the permanent building: the large legacy which was left us by Lord Richard Cavendish in 1874 has at last been unpacked and

catalogued; and the whole number of volumes in the Library now amounts to nearly 8000. Mr. Keble's books are still kept apart by themselves in Section A; the rest are arranged according to subjects. In the course of the year we have received donations from J. G. Talbot, Esq. M.P. (£20 to be spent at the discretion of the Librarian); Miss E. Twining (Illustrations of the Natural Orders of Plants); Rev. H. L. Dodds (French Bible illustrated by Bida); I. Brunel, Esq. (Beveridge's Pandects); E. Pickard Hall, Esq. (The Teacher's Bible); Dr. Pusey (8 volumes of Mr. Keble's Sermons for the Christian Year, and a subscription to Dr. Ginsburg's edition of the Masora); Rev. J. Shuldham, Woodnorton (31 volumes, Classical and Theological); Mrs. Galton, St. Sidwell's, Exeter (156 volumes of Theological works from the library of the late Rev. J. L. Galton); Miss F. Wilford, S. Leonard's (Engraving of Sir I. Newton).

It will perhaps interest our readers if we print that part of Dr. King's Sermon preached on last S. Mark's Day which had special reference to the Library. The Sermon has never been published, while the suggestions made in it deserve some permanent record.

"We must not forget then that while to-day we rejoice at the great gift we have received in the magnificent building for a library, yet the library strictly speaking is still to come; if this gift of such a building is a work which few could hope to undertake, the accumulation of a library of books is obviously beyond the work of any one, and yet it is a work in which all may unite. This is the way our libraries have grown up, by separate individual gifts, some greater indeed, some less; but the point for us to remember to-day is that by the united contributions of many our libraries have been formed. A mere glance at the list of donors of our own great University library will show this. There have been gifts from Archbishops and Bishops, from Deans and Chapters, from ambassadors and consuls in foreign lands, from ladies, from merchants, City aldermen, from a young captain in the navy. These and such as these gave of their own collections or sent books from foreign



lands, and thus our library grew. And this example we must imitate. Some indeed may be enabled to bequeath a whole library or a part, as Laud and Usher and Wake and Aldrich have left to us the privilege of living with the greatest they could gather in their day. Here in Keble is a building now in which the most jealous collector need not fear to leave his treasures, when in his turn he realises that he must leave to others the stones he has gathered for building. We look to all friends of Keble College to remember this. And all who are, or who may be, educated within these walls, they, too, should remember that to-day a place is prepared in which all that is great in literature may be gathered, and preserved, and influence generation after generation of those who may enter here. All students of this College should remember this, whatever their future calling may be, whether called to work in the ministry of the Church or in the State it matters not, in either calling they may help. Whether as consuls or ambassadors in foreign lands, they may send their contributions, such as in former years have been sent from Russia, and Syria, and Turkey, and elsewhere. Or if no such immediate opportunity should occur, we should remember the ancient gifts of lands for the endowment of our libraries—land in the country like the farms of Bray and Cookham, or houses in the City like those in Distaff-lane—gifts perhaps small at the time, but such as may increase in value, and be applied to this singular opportunity of yielding a fruitful increase by being expended in the purchase of books to be placed in a building round which generation after generation of the youth of this country will be gathered, and learn and live with the greatest while they learn and live for all.

“One special work in connection with our new library I will venture to suggest. I mentioned that in the libraries of the Schools, which were the forerunners of the Universities, the work turned largely of necessity on the copying of MSS. I desire to suggest that that work ought not to be wholly unprovided for now. True, the art of printing has done away with the first object for which MSS. have been read and copied, but we need now men who can read and copy MSS., and tell us that the printer is printing that which he honestly professes to print; in other words, it is obvious, that to carry out any research-work, in the way of criticism and amended texts, we need the help of those who have time and skill to examine unprinted matter. The recent discoveries of the lost fragment of one of the earliest of our Christian records ought to give us fresh hope and enterprise; and I venture to ask whether each separate faculty, or some faculties conjointly, or each separate library, or some libraries conjointly, might not do well to support one student or more whose work should be to be skilled in this palæography, and who, being so skilled, should be ready for work at home or abroad in the interests of literature, and at the disposal of the society. That such a student should have been found in Keble College and in connection with this Keble Library, would, I venture to think, add another ground of hope for this hopeful society.”

## LETTER FROM REV. B. DULLEY.

PANCH HOWDS MISSION HOUSE, POONA,  
*Septuagesima, 1879.*

MY DEAR MR. WARDEN,

IF I am to give you some account of my work and experiences in India, I had perhaps better begin with a concrete point, this Mission House in which I have lived for the last year. It is on the outskirts of the large native city of Poona, the second largest in the Bombay diocese; Poona has a large European population, but these are all two miles away. About a quarter-mile to the front of our house rises a hill, crowned by the Temple of Parbutti, the Hindoo Venus, one of the finest and most prominent objects for many miles. If you were to ascend the hill, as most people do and as the Prince of Wales did, on an elephant, you would find many religious beggars, many idols, and a handsome cluster of temples; also a wicked-looking clever Brahmin, the priest-in-charge, who speaks English beautifully, has received a European education, tells you he does not believe in the idols, but that other people do, and he must not quarrel with his bread-and-butter, and that all India will be Christian in a generation. Government pays a considerable sum a year towards the support of this temple, (I suppose, as a compensation for land taken), and on the strength of that, this man, whose impudence is unbounded, treated Canon Duckworth, the Prince of Wales's companion, quite as 'one of us', and enquired in quite a brotherly way how he got on at Westminster, and what was his pay there. His treatment of myself quite inclines me to believe this story. He asks for money at the end of the interview; if given, he is always discontented with the donation, and contrasts it disadvantageously with that of the Prince of Wales. That is one specimen of the results of European education.

But there are other and more prepossessing instances. All around our house, but chiefly at the back, lies the native city, yielding to eye and ear all the sights and sounds of Oriental and heathen life. Five public water-tanks close by us give their name to our house. There the men

come to bathe themselves, the women to fetch their water carried in large earthen vessels on their heads; here also they wash their clothes and in the cool of the day assemble to take the air. Idol Temples are to be seen of all sorts and sizes from that of a stone cupboard upwards, and you may hear the dull inarticulate music with which the people put to sleep and wake their gods. But these are the ignorant and the superstitious, who, their enlightened fellows tell us, must have their idolatry to amuse them. There is a different class to be found at the high schools where this process of enlightenment takes place. It means in most cases to the students, the finding out that Hinduism is a lie, to the outward observances of which nevertheless they must adhere for fear of the inconvenience of being out-casted; the loss of all inward religion whatever, and the steady pursuit of what the world in its cynicism calls "the main chance." We work a good deal among the students and teachers in these high schools, who are chiefly composed of Brahmins and Parsees, the lower castes of the Hindoos and the Mahomedans caring little about education. No doubt these schools have a special claim on the Missionary's pity and care. It was Christian Missionaries who commenced the education movement. Schools carried on by them exist in almost every large town in India; and although now that Government has taken up the idea and doing the work for us, it would probably be a mistake to pursue the principle further; still Missionaries should do their best for those who have been cut adrift from the moorings of their old religion by European education. Of course there is room for the exercise of any amount of learning and philosophical and rhetorical ability, among these people, who are the cleverest and most subtle-minded races in India; but this need not discourage us humbler people. The fact that one is an Englishman, and has a decent understanding of one's own language and literature, gives a sufficient vantage-ground; and when, added to this, one has taken one's degree at Oxford, one is in native opinion marked as a person competent to give the most valuable instruction in every branch of Western learning. I have held classes in Cowper and Pope for the students in these schools; and in Shakespeare and Butler's Analogy for the masters; and

these have been willingly and gratefully attended. More direct Christian teaching would not be listened to, but all this literature gives one an opportunity of speaking on important subjects. Results are likely to be slow under these circumstances, and I have only been working a few months ; still one feels that a bond of sympathy has been created between one's self and one's hearers, and some who at first openly kicked at any reference to Christian truth have been softened and inclined to listen.

Many of these educated natives follow the Brahmo-Somaj teaching. If you were to go into the study of one of their number, by far the ablest and most interesting I have met, you would find occupying the post of honour on the walls Albert Durer's picture of the crucifixion, which moreover I gave him. He saw a similar print at the Mission House one day, and began to talk about it, saying :—" That appeals to us Hindoos ; you hard-hearted Englishmen cannot understand the beauty of a man dying as a Martyr for the truth, but we do." He then told me that the time when he first read an account of the Crucifixion formed an epoch in his life which he will never forget ; and then he begged so earnestly for the print that I gave it to him, feeling nevertheless as if I were pandering to Alexander Severus, who placed the statue of our Lord among the Jewish prophets and the gods of heathenism. But it was hard not to be touched to the tribute to Him, who being " lifted up, draws all men unto Him."

The more speedily remunerative work in point of converts is among the lower castes and classes, from whom chiefly the great recent accessions in the Ahmednagar districts have been drawn. On our premises we have a home for about 30 boys of this kind, some of them orphans picked up and rescued from starvation during the famine, some of them the children. They are taught as much book-learning as they will bear, and also a handicraft. They form a very cheerful appendage of the Mission House ; they are bright and happy both in work and play, gentle and grateful for the trouble taken with them, and I hope being trained to adorn the Christian name among the lower classes of India. They, too, have to bear the obloquy of the Cross, and are often stoned and derided as they pass through the heathen city on their way

to Church; they enter into the spirit of martyrdom, too, and are proud of being Christians, even when it brings suffering. The English soldiers in Poona are great friends of the Mission House, and one of them teaches the boys gymnastics and drill. Our household also includes two or three Theological Students, whose studies we have to direct, so that our work is many-sided. We have a nice little Oratory, where besides celebrations three or four times a week we say daily Matins and Evensong, and some of the Little Hours. This we find a great help and comfort.

In one part of the city we have a Mission among some very low-caste people called Mangs. Some of them knew something of Christianity, and applied to us for instruction and baptism. We have admitted them as Catechumens, and have established a school amongst them. The Sisters from Wantage take a special interest in this Mission, and one of them especially, who devotes herself to native work, has made a wonderful conquest of them. Every afternoon you may find her with about 30 little dusky children in one room, who are being taught the ordinary school course; and with a mothers' meeting in another, where the women come daily and learn to sew and hear about religion. All the natives are amazed to see how this fair European lady can take up a little black baby of the lowest Hindoo caste, and kiss it as if it were her own; and she becomes a "living Epistle" to these poor women who could not understand any other, and whom I sometimes have to reprove for saying they will not come to our Mission Church unless "the Sister" is there. We hope to baptize many of these people, but they will require much patient instruction and a long probation.

My short personal experience of Mission work here has lain outside the great movement towards Christianity in the neighbourhood of Ahmednagar; that movement is almost entirely rural; mine lies in a city, one of the most obstinate of Brahmin strong-holds, and in comparison with the rural work must be expected to be uneventful. Near Ahmednagar the fields are white for the harvest; here in Poona we can discern clearly the decay and disintegration of the old systems of heathenism; but a barren superficial rationalism, like the Brahmo-Somaj, can never satisfy the Hindoo mind, and so we have to work and wait



till it shall give place to Christianity, and the higher classes of the natives follow the example set by their poorer and more illiterate fellow-countrymen, who dwell among the "high-ways and hedges" round Ahmednagar.

Believe me, my dear Mr. Warden,

Very affectionately and respectfully yours,

B. DULLEY.

### EXTRACTS FROM LETTERS.

We have selected the following extracts from the letters which Mr. Lock has received from old members in reply to a circular asking them about their present position and occupation. They indicate a variety of interest and experience, which these Papers may serve to elicit and combine, and which will naturally extend its range every year. The first four give some idea of the condition and disposition of the people in four very different localities.

REV. C. W. TOWNSEND, Horbury.—“As to the character of the people here, so far as six months' work amongst them enables me to judge, they are the most open, warm-hearted people I ever came across—thoroughly genuine and honest. They don't know much about the feudal system, and don't seem disposed to draw any sharp distinction between the aristocracy and the masses; but that makes it all the easier to get at them. I don't know whether all north-countrymen are the same as they are here, but if they are, there shouldn't be such difficulty in getting University men to go northwards as there seems to be. They take some moving, but when once they 'get a gait', to use their own lingo, they mean it.”

“I don't know whether it might encourage any one who is in the dumps about leaving Keble; I was myself, but I've had as happy a six months here as I've ever had in my life.”

REV. F. W. JOYCE, St. Mary-the-Less, Lambeth.—“The population is over 12,000, all poor. We have working people of every kind. The lowest are the dustmen, and the girls who sort in the dust-yards. Perhaps the most numerous are the potters, who are largely employed in the famous Doulton Potteries, situate in our Parish. We have also a great many labourers, engineers, masons, carpenters, bricklayers, policemen, and cabmen.”

“My district has been lately added to the Parish, and contains about 3000 people. We visit from house to house. The people are very willing to make friends, but the Church-goers are few and far between. The great majority of adults go nowhere at all, and those who do attend any place of worship, prefer as a rule Mr. Spurgeon’s Tabernacle, and Mr. Newnan Hall’s Congregational Chapel, to anything in connection with the Church of England.”

REV. E. G. THATCHER, Stoke-upon-Trent.—“Owing to the carelessness of the clergy, the poverty of the livings, and the rapid increase of the population, 80,000 in the last 20 years, the Church has almost lost its hold on the district, Dissenters being in the proportion of about 3 or 4 to 1 in most of the towns. There is not much active infidelity, but there is a vast amount of indifference; a very small proportion of the men attend any place of worship whatever, and the standard of morality is a low one. It will be seen then that there is plenty of room for hard work, and devotion to God’s service, and that of His Church, of which I am thankful to say we have a splendid example in our Rector” (Sir Lovelace Stamer).

REV. G. H. TRIST, Hull.—“The majority of the people are very poor; there are a few small tradesmen, and a *very* few well-to-do people. At present nearly everybody is out of work.”

The next four explain themselves:—

REV. W. E. SCOTT, Northallerton.—“At present I am engaged as Chaplain to the North Riding Gaol, and the work I find exceedingly interesting, though somewhat trying. The prisoners are glad to converse with the Chaplain always, and many of them (especially the men in for first offences) shew a great willingness to receive spiritual instruction, and a desire for reformation.”

REV. E. G. WINTER, S. Mary’s, Reading.—“About a year ago it was my privilege to take part in the Mission which was held in Reading; and my experience since that time has been that any success, which may have, by God’s blessing, attended my spiritual work amongst the poor, is in a great measure due, directly or indirectly, to the good seed sown during that Mission week.”

R. M. GARNIER, ESQ., Richmond, Yorkshire.—“My work at present consists in the study of Farming, under Lord Zetland’s Agent. I take this opportunity of asking you to make known to any Keble man who is about to take up either Farming or Land Agency work, that the Agent I am learning under is very good, and his terms moderate—£150 for two years (you board and lodge yourself). There are all branches of a Land Agent’s work represented, so that a man who is going to adopt either Farming or Land Agency as his profession could learn both here. I mention this as it is very probable that next Term several men may be looking out for such a position. I shall be very happy to give further particulars.”

A. E. BERNAYS, ESQ., H. M. Inspector of Schools.—“Here, as elsewhere in the county of Durham, the population is very large, and consequently I have over 200 Schools to inspect annually. It may be interesting to Keble men to know that in this northern clime the Church successfully maintains her ground as regards both the number and organization of her Schools.”

REV. J. B. JOYCE (Coreley, Tenbury) mentions a way of organizing the interest of a parish in Foreign Mission, which I believe to have been employed very systematically in France, and which may be useful elsewhere.—“Some of the parishioners are interested in Mission-work. Seven are collectors for the S. P. G., who distribute that Society’s quarterly leaves, and give every household the opportunity of subscribing to its funds.”

The two following make suggestions which in their different ways deserve consideration:—

E. C. DUMBLETON, ESQ., 2, Brick Court, Temple.—“It has occurred to me that possibly it might be an aid to communication with old College friends if such as belong to Clubs in London would specify the same.”

REV. G. B. BROWN, Prince’s Risborough.—“I should like to ventilate an idea which has often crossed my mind; it is this, whether it would not be possible for the Graduate Members of Keble College to do something, as a body, to help in a pecuniary way our late Tutor, the Bishop of Bombay. There are two ways in which I think Graduate Members, who are in Holy Orders, might do this:—(1) They might once a year obtain an offertory for the Bishop from the congregation of the Church in which they minister; or, (2) they might go and preach at least once a year at some other Church for the same object, and so perhaps get a larger sum than they would at their own Church.”

E. S. T.

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## LIST OF GRADUATE MEMBERS.

*Alison*, Rev. H. S., B.A., Assistant Curate at Little Drayton, Market Drayton, Salop, 1877.

*Archdall*, E.

*Atkinson*, C. C., B.A., Assistant Master at All Saints’ School, Bloxham.

*Backhouse*, J. S., B.A., Chicheley Vicarage, Newport-Pagnell; Private Tutor.

*Bagge*, O., B.A., Walpole Rectory, Wisbeach.

*Bartlett*, W. L. A., B.A., engaged in Turkey under the Turkish Compassionate Fund, 1877-8.

*Barton*, Rev. J. H. N., B.A., Assistant Curate at St. John’s, Kingston-on-Thames, Surrey, 1877.



- Bearcroft*, P., B.A., (Giggleswick School, Settle, Yorkshire;) Private Secretary to Sir F. H. Goldsmid, 1876-8; Assistant Master at Giggleswick Grammar School, 1878.
- Bernays*, A. E., B.A., (Palace Green, Durham;) Assistant Master at Radley College, 1875. Since then, one of H. M. Inspectors of Schools in the diocese of Durham.
- Boulter*, Rev. S., M.A., Assistant Master at St. Mark's School, Windsor, 1873-7; Assistant Curate of Great Barrington, Burford, 1878.
- Brameld*, Rev. W. A., M.A., Assistant Master at St. Mark's School, Windsor, 1875-6; Assistant Curate of Kintbury, Berks, 1876.
- Brougham*, H. W., B.A., Assistant Master at Cheam, Surrey, and at Wellington College, 1877, and at St. Paul's College, Stony Stratford, 1878.
- Brown*, Rev. G. B., B.A., Assistant Curate of Prince's Risborough, Bucks, 1877.
- Brown*, J. C., B.A., The Glebe House, Hunstanton, Norfolk; Assistant Master.
- Buckland*, Rev. W. E., B.A., Assistant Curate at Alton, Hampshire, 1876-8; Vicar of Beedon, Newbury, Berks, 1878.
- Burgess*, G. F., B.A., Lacey Green, Prince's Risborough; engaged in Private Tuition.
- Burmam*, R., B.A., Arlington House, Easton Road, Brighton; engaged in Tuition.
- Burne*, W. C. H., B.A., articled to a Solicitor in London.
- Burnett*, W., B.A., (Hinton St. George Rectory, Crewkerne;) reading for Ordination.
- Burrows*, Rev. M. J., B.A., Student at the Clergy School, Leeds, 1877-8; Curate at Whittington, Oswestry, 1878.
- Carter*, E. H. P., B.A., Worpleston Rectory, Guildford; reading for Ordination.
- Chambers*, Rev. F., B.A., Curate at St. Mary's, Kemptown, Brighton, 1878.
- Chambers*, Rev. F. O., B.A., Assistant Curate at Helmsley, York, 1876-9.
- Chapman*, Rev. H. B., B.A., (15, Rectory Place, Woolwich;) Mission Curate attached to St. Mary's, Woolwich.
- Chapman*, S. M., M.A., Assistant Master at Loretto School, Midlothian, 1875.
- Chester*, A. S. M., B.A., Student at the Clergy School, Leeds; hopes to be ordained to the Curacy of Elford, Tamworth, on Trinity Sunday.
- Chester*, Rev. J. G., B.A., (11, Regent Street, Preston;) Assistant Curate at the Parish Church, Preston, 1878.
- Church*, T. W., B.A., Student at the Clergy School, Leeds.
- Chute*, Rev. T. D., B.A., Assistant Curate at Earl's Colne, Halstead, Essex, 1877.
- Clark*, J. H. P., B.A., Assistant Master, The Grammar School, Audlem, Cheshire.
- Coates*, Rev. M. F., B.A., (Carter Street, Uttoxeter;) Curate of the Parish Church, Uttoxeter, 1878.

- Cooper*, E. B., B.A., Assistant Master at Aldin House, Slough.
- Crokat*, Rev. R. C., B.A., (Stourpaine, Blandford;) Assistant Curate at Stourpaine, Dorset, 1878.
- Crow*, Rev. H. O., M.A., Assistant Curate at Broad-clyst, Exeter, 1876-8.
- Darling*, Rev. C. B., B.A., Assistant Curate at St. Ives, Huntingdon.
- Deakin*, F., B.A., 3, New Inn, Strand, London, Solicitor.
- Dornford*, E., B.A., Assistant Master at St. Edmund's College, Salisbury.
- Douglas*, W., B.A., Assistant Master at Rossall School, Fleetwood, Lancashire.
- Drew*, H., B.A., Private Tutor to A. A. Spiers, Esq. Elderslie and Honstow, Renfrew.
- Dulley*, Rev. B., B.A., Curate at St. Saviour's, Hoxton, 1874-6; Chaplain to the Bishop of Bombay, and Principal of the Theological College, Poona, 1876-9.
- Dumbleton*, E. C., B.A., (2, Brick Court, Temple;) Student of the Middle Temple. Club: the Universities and Public Schools, and the Junior Oxford & Cambridge.
- Duncan*, Rev. T. A., B.A., (The Parsonage, Wansford, Hull;) Curate of Nafferton, with Wansford, Yorkshire, 1876.
- Duthy*, Rev. R. H., B.A., Missionary in charge of St. John's, Kalutara, Ceylon, 1875.
- Ellis-Viner*, M., B.A., Badgworth, Cheltenham.
- Evans*, Rev. A. F., B.A., Curate of Biggleswade, Bedfordshire, 1877.
- Evens*, Rev. H. C., M.A., Assistant Curate at Potterne, Devizes; prepares pupils for Matriculation.
- Farquharson*, Rev. A. T., B.A., (Eggesford Cottage, Aldershot;) Curate at St. Andrew's, Exwick, 1875-8; Holy Trinity, Clapham, 1878; All Saints', Aldershot, 1879.
- Fiennes-Clinton*, Rev. H. G., B.A., Tutor of Bishop's College, Calcutta, 1877; Vice-Principal of the Mission-House of St. Boniface, and Curate of Warminster, Wilts, 1878.
- Fletcher*, Rev. M. D., B.A., Assistant Curate at St. Thomas', Salisbury, 1876-8; Assistant Curate at Grasmere, 1879.
- Ford*, L. F., M.A., (50, Torrington Square, London;) Medical Student at University College Hospital, London.
- Foster*, B. K., M.A., Assistant Master, Eagle House, Wimbledon, since 1875.
- French*, Rev. A. T. W., B.A., 278, St. Urbain's Street, Montreal; Curate of West Bromwich, Staffordshire, 1876-8; Curate at St. John's, Montreal, 1878.
- Garnier*, R. M., B.A., Market Place, Richmond, Yorkshire; studying Farming under Lord Zetland's Land Agent.
- Godden*, J. E. W., B.A. Wavendon Manor, Woburn; Private Tutor.
- Greenstreet*, Rev. E. F., B.A., Curate of St. Matthew, Leicester, 1875; Curate of South Rakaia, New Zealand (where he was obliged to go for his health), 1876; Assistant Curate, Kilndown, Staplehurst, Kent, 1877-9.

- Guillemard*, A. F., B.A., Hythe, Southampton; Civil Engineer, Rio Tinto Mines, Spain, 1875; Rio de Janeiro, South America, 1877; now in England.
- Gwynn*, Rev. E. T., B.A., Assistant Curate at Crayford, Kent.
- Hall*, A. P., B.A., Assistant Master, the Grammar School, Cheltenham.
- Heatley*, H. R., M.A., Hill-brow, Rugby; Senior Assistant Master at Mr. Vecqueray's School.
- Herringham*, W. P., B.A., Medical Student, St. Bartholomew's Hospital, London.
- Heygate*, Rev. A., B.A., Vice-Principal of St. John's Theological College, and Incumbent of Torbay, Newfoundland.
- Higgins*, F. M., B.A., Assistant Master to Rev. S. Cornish, Walton Lodge, Clevedon.
- Hodge*, Rev. R. V., B.A., Middleton, Tamworth; Assistant Curate of Middleton, 1878.
- Hodgson*, W., B.A., 64, Upper Gloucester Place, Dorset Square, N.W.; Shorthand Reporter, under the firm of Messrs. W. B. Gurney and Son.
- Howe*, J. W. S., B.A., Assistant Master at Eagle House School, Wimbledon.
- Howey*, Rev. T., M.A., (Clifton, York;) Assistant Curate of St. Mary, Bishophill, York.
- Hutchins*, A. G., B.A., Assistant Master at Aldin House, Slough.
- Joyce*, Rev. F. W., B.A., (St. Mary's Vicarage, Princes' Road, Lambeth;) Assistant Curate at St. Mary-the-Less, Lambeth, 1877.
- Joyce*, Rev. J. B., B.A., Rector of St. Peter's Church, Coreley, Salop, 1876.
- Keble*, J. R., B.A., Student at the Theological College, Salisbury; hopes to be ordained to the Curacy of Edmonton on Trinity Sunday.
- Kilner*, Rev. F. C., M.A., Assistant Curate at Christ Church, Bootle, Liverpool, 1874-9; appointed Wilberforce Missioner for the diocese of Winchester, March, 1879.
- Lambert*, D. H., B.A., Harrow; Private Tutor.
- Langmore*, E. W., B.A., Church Street, Linslade, Leighton Buzzard; reading for Ordination.
- Layard*, E. B., B.A., Student at Cuddesdon Theological College.
- Layman*, E., B.A., 230, Lewisham High Road, London, S.E.; called to the Bar at the Middle Temple, Nov. 1878.
- Lear*, E. D., B.A., Assistant Master to Rev. S. Cornish, Walton Lodge, Clevedon.
- Lees*, Rev. A. H. B., B.A., (The Minster Yard, York;) Assistant Master at St. Saviour's School, Ardingley, 1876-7; since 1877, Master of the Choir School, and Assistant Curate at St. Sampson's Church, York.
- Lefroy*, Rev. E. C., B.A., (2, Granville Place, Blackheath;) Ordained Deacon, 1878, to Curacy at St. Mary's, Lambeth; obliged to resign that through ill-health; now reader at St. Germain's, Blackheath.

- Lister*, A. S., B.A., Assistant Master at the Grammar School, Truro.
- Lochée*, Rev. A. C., B.A., Assistant Curate at the Parish Church, Richmond, Surrey, 1877.
- Mackenzie*, Rev. H. W., M.A., Assistant Master at Loretto School, Midlothian, 1875; at St. Paul's College, Stony Stratford, 1876.
- Mahomed*, J. D. K., B.A., Second Master to the Brewers' Company's School, Trinity Square, London, E. C.
- Maltby*, Rev. J. C., B.A., Assistant Curate at Great Grimsby, Lincolnshire, 1877.
- Manbey*, Rev. G. H., B.A., (Stanley Villa, Stanley Road, South Acton;) Assistant Curate at All Saints', South Acton, Middlesex, 1878.
- Middlemist*, Rev. J. H., M.A., Assistant Curate at Kirkstall, Leeds, 1876-9; just leaving for a Curacy at Holy Trinity, Bingley.
- Milne*, F. A., B.A., (E. Macnaghten, Esq., 2, Stone Buildings, Lincoln's Inn;) reading for the Bar.
- Molesworth*, J. H., B.A., Warrington Rectory, Durham; reading for Ordination; hopes to be ordained to Curacy at Wellingborough, Northamptonshire, at the Trinity Ordination.
- Monnington*, A., B.A., Elvet Bridge, Durham; articled to J. G. Wilson, Esq., Solicitor.
- Montague*, J. T., B.A., Kawnia, Rungpur, Bengal, India; Assistant Engineer on the Northern Bengal State Railway.
- Moore*, Rev. H. O., B.A., Ordained Deacon, 1878; Assistant Curate of Woodstock, Oxford.
- Needham*, G. A., B.A., (Fairlie, Greenock.)
- Ogilvie*, Rev. J. C. M., B.A., Assistant Missionary at St. John's, Kalutara, Ceylon, 1876.
- Oldham*, Rev. R. W., B.A., (High Street, Highgate, London, N. ;) Curate of St. Michael's Church, Highgate, 1876.
- Oswell*, G. D., B.A., Vice-Principal of Bishop's College, Howrah, Bengal, 1878.
- Ottley*, Rev. E. B., B.A., Assistant Curate at Hawarden, Flintshire, 1876.
- Paget*, Rev. E. C., M.A., (Dorchester, Wallingford;) Assistant Curate of Frampton Cotterill, 1875-7; Assistant Master at St. Paul's Cathedral Choir School, 1877-8; Principal of Dorchester Missionary College, 1878.
- Pain*, R. E., B.A., (Stoke Hamond, Bletchley;) travelling on the Continent.
- Parker*, E. M., B.A., reading for Ordination.
- Perry*, Rev. G. H., B.A., (144, Albany Street, London, N. W. ;) Assistant Curate at Christ Church, Albany Street, 1878.
- Plaisted*, H., M.A., (St. Edmund's College, Salisbury,) Private Tutor in America, 1876-7; for a short time Lay-worker in Liverpool, 1878; now Assistant Master at St. Edmund's College, Salisbury.
- Podmore*, G., B.A., Assistant Master at Reading Grammar School, 1877; at Haileybury College, 1878; at Giggleswick Grammar School, near Settle, Yorkshire, 1878-9.
- Porter*, A., B.A., Student at Cuddesdon Theological College.

- Purdue*, Rev. G. H., B.A., (Merton House, Amersham Hill, High Wycombe;) Senior Assistant Curate of the Parish Church, High Wycombe, Bucks.
- Rangeley*, Rev. J., B.A., (Culvert House, Over Darwen, Lancashire;) Assistant Curate of St. John the Evangelist, Over Darwen.
- Rayson*, W. R., B.A., (105, Ledbury Road, London, W.;) Articled to Messrs Parker, Solicitors, 17, Bedford Row. Club: Junior Oxford and Cambridge.
- Richards*, C. H., B.A., Assistant Master at Eagle House, Wimbledon, Surrey.
- Robinson*, H., 28, St. Petersburg Place, Bayswater; Private Tutor.
- Roper*, A. F., B.A., (Villa Genesi, Ste. Helenè, Nice;) Assistant Master at the Anglo-American College, Nice.
- Russell*, H., B.A., (Red House, Watlington, Kent;) Student of the Inner Temple; at present Tutor to Lord Burford, Newtown Anner, Clonmel.
- Sanctuary*, Rev. C. Ll., B.A., Curate at Christ Church, Albany Street, 1877-8; Assistant Master at Wellington College, 1878.
- Sanders*, F. A., B.A., Science Master at Yarlet Hall, Stone, Stafford.
- Sanderson*, Rev. H. C., M.A., Curate at the Church of St. John of Jerusalem, S. Hackney, 1871-5; Assistant Chaplain at the English Church at Rome, and Chaplain at various places in Switzerland, 1876-7; Curate at Dymock, Gloucestershire, 1878.
- Scott*, Rev. W. E., B.A., (The Grammar School, Northallerton;) Head Master of the Grammar School, Northallerton; also Chaplain to the North Riding Gaol.
- Sealy*, Rev. H. A., M.A., (Bradfield, Reading;) Assistant Master at St. Edward's School, Summertown, 1875-6; at Bradfield College, 1877-9; leaving soon for a Curacy at Colnbrook, Slough, where he hopes to take private pupils.
- Sharpe*, Rev. C. R., M.A., (Askett Lodge, Monk's Risborough;) Assistant Curate at Monk's Risborough, 1877.
- Sharpe*, Rev. W. R., M.A., Assistant Curate at Harpsden, Henley on Thames, 1875.
- Sherard*, C. W., B.A., Student of Cuddesdon Theological College.
- Sproule*, Rev. A. S., B.A., (3, Grovesnor Road, South Norwood;) Assistant Curate at St. John's, Upper Norwood, S.E.
- Stallard*, G., B.A., Assistant Master, the County School, Bedford, since Easter, 1877.
- Stocker*, A. H., M.A., Assistant Master at Rev. L. Wickham's, Twyford.
- Swan*, Rev. R., M.A., (Hampton's, Tunbridge;) Curate of West Peckham, Maidstone, 1874.
- Talbot*, Rev. A. H., B.A., Curate at Stoke upon Trent, 1878.
- Thatcher*, Rev. E. G., M.A., (Ivy Cottage, Stoke upon Trent;) Assistant Lecturer at Keble College, 1875-6; Curate at Stoke upon Trent, 1877.
- Thorner*, Rev. R., B.A., (19, John Street, Hampstead;) Curate at St. Stephen's, Hampstead, N.W. 1878.



- Thompson*, Rev. G. C., M.A., Assistant Curate at St. Mary's and St. Nicholas, Beverley, Yorkshire, 1876.
- Thurston*, Rev. G., M.A., Senior Curate at Kettering, Northamptonshire, 1876: hopes to go out in October to Bombay as Chaplain to the Bishop.
- Townsend*, Rev. C. W., B.A., Curate of Horbury, Wakefield, 1878.
- Trimmer*, Rev. H. E., B.A., (The Rectory, Guildford;) Assistant Curate at St. John's, Upper Norwood, 1877-9. Just leaving for a Curacy to his father at Guildford.
- Trist*, Rev. G. H., B.A., Assistant Curate at St. Paul's, Sculcoates, Hull, 1878.
- Vallings*, Rev. J. F., B.A., Fellow of St. Augustine's College, Canterbury, 1877.
- Walker*, Rev. C., M.A., Assistant Curate at Kirkby Lonsdale, Westmoreland, 1878.
- Wall*, T. W., B.A., Assistant Master at Mr. Wickham's, Twyford.
- Ward*, J. H., B.A., Student at the Clergy School, Leeds: hopes to be ordained in July to the Curacy of Horbury, Wakefield.
- Watson*, Rev. W. G., B.A., Joint Principal of a Preparatory School, The Steyne, Worthing; and Curate of St. Botolph's, Heene, Worthing.
- Wigan*, A. E., (Larkfield, near Maidstone;) Student of the Inner Temple.
- Wigan*, W. L., Tibbereenah, Narrabri, Namoi River, New South Wales; Sheep farming.
- Willcocks*, Rev. J. O'F., B.A., (4, Moselle Terrace, Tottenham;) Assistant Curate of All Hallows, The Parish Church, Tottenham, London, N.E., 1877.
- Wilson*, J. P. C., B.A., Moxley Vicarage, Wednesbury.
- Winter*, Rev. E. G., B.A., Assistant Curate at St. Mary's, Reading, 1876.
- Wombill*, H. W., B.A., Avon Villa, Lower Tooting, Surrey; reading for the B. Sc. degree at the University of London.

*It is requested that any change in the Address to which future Numbers are to be sent may be notified to the Editor; and that any Subscribers who have not yet paid their subscription (1s. 6d. to cover three Numbers) will forward it at once to him.*

## FOR SALE.

1. Account of the Proceedings at the Opening of the Chapel, St. Mark's Day, 1876.

To be had by application to the Steward, Keble Coll.

2. Sermons preached in the Temporary Chapel, 1870—1876. Second Edition. (Published by Messrs. Rivingtons.)



